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A Word of Information

To Them that need it;

Briefly opening ſome moſt weighty Paſſages of *Gods Diſpenſations* among the Sons of Men, from the beginning;

And inſiſting a little upon the State and Condition of the Nations, wherein they now ſtand, and particularly of *ENGLAND:*

For this end,
That Men may remember themſelves, and turn unto the Lord; and ſeek to be delivered from the *Myſteries of Iniquity*, to walk with God in Fellowſhip and Communion.

To which (as pertinent hereunto) is annexed,
An *ADDITION* concerning LORD-BISHOPS, and COMMON-PRAYER-BOOK.

With a Tender *ADMONITION* to thoſe called PRIESTS, or MINISTERS:

And alſo, A *Loving EXHORTATION* to thoſe that have SEPARATED from their SUPERSTITIONS.

By *W. T.*

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A Word of Information

To Them that need it, &c.

GOD made Man at the first Upright and Innocent, and Pure and Holy, walking with him in his pure Nature, in perfect peace, and in boldness before him, having his Understanding filled with Light and Knowledge from the Lord, and his spirit possessed with the Spirit of the Lord. And therein he walked before the Lord in great liberty; only in one thing the Lord laid a Restraint upon him, *Thou shalt not eat* (saith he) *of the Tree of Knowledge of Good and Evil, neither shalt ye touch it: for in the day thou eatest thereof, dying thou shalt die*, Gen. 2. 17. and 3. 3.

Now there was no way for that old enemy Satan, to rob Man of this happy, peaceable, innocent Condition, but by getting him out of the bounds where God had set him: for where no Law was, there could be no transgression: and where no transgression was, death could not enter: for death came in upon Man by sin, *Rom.* 5. 12.

Therefore Satan that old Serpent, sets upon Man here, to allure and entice him, and flatter him into a tryal of that which God had forbidden him, by presenting a pleasurableness and profitableness in it.

Man yeelding, the bound was broken that kept Man with the Lord, and kept out death and misery. And now Sin entering, (that is, *transgressing of Gods will and pleasure*) here with Sin, *Death entered*: and another spirit than before had possession in man; even the spirit of the Serpent, that got in, and became Ruler in the Disobedience.

And now Death came over all in Man, and over all Men. The

flouriſhing ſtate of his ſoul in Righteouſneſs and Innocency, *that dyed:* a ſpirit of ſhame and fear, that covered him, and he now fled from the preſence of the Lord. And death alſo muſt now come upon his body, as well as upon his ſoul: for to duſt that muſt return. Thus dying Man dyed, according to the Word of the Lord.

Yet now the Lord's mercies were not clean ſhut up from his Creature, which he had made ſo excellent, and given dominion unto over all other Creatures upon the Earth, *Gen.* 1. 28. but he leaves a way open ſtill for Mans return unto himſelf, thorow a promiſed Seed, which was contrary to the ſeed of the Serpent; and ſhould bruiſe the Serpents head, that enticing ſpirit that leads to Diſobedience, *Gen.* 3. 15. So then here's no returning now for Man back again from Death to Life, but through that Seed that breaks the head of the winding diſobedient ſpirit.

Now in this faln ſtate Man lives, and begets Sons and Daughters, and multiplies and repleniſhes the Earth. Thus the Earth is filled with Men and Women, begotten in the faln condition.

And ſo as Men encreaſed and multiplied, Sin alſo that encreaſed, until the Lord repented that he had made Man, and ſo drowned every living Creature wherein was the breath of life, that lived and moved upon the face of the Earth, *Gen.* 6. 5, 6, 7, 17.

Yet in this ſinking dying condition, a Seed there was from the beginning that ſerved and obeyed the Lord, whoſe hearts were after him to return again unto him, who wrought works of Righteouſneſs, and walked with the Lord; as righteous *Abel*, and *Seth*, and holy *Enoch*, who was tranſlated that he ſhould not ſee death. And beſides theſe, a Generation that called upon the Name of the Lord, and ſo were called *the Sons of God*, Gen. 4. 26.

Yet theſe alſo in proceſs of time wore out, after that they began to corrupt themſelves, mingling themſelves with the Daughters of Men, *Gen.* 6. 2. So that in the dayes of *Noah*, only *Noah* was found Righteous in his Generation, *Gen.* 6. 8, 9. whom the Lord therefore (with his family) reſerved from the Flood, to plant the Earth with, after he had drowned the old world of the ungodly, *Gen.* 7. 1.

Then

Then again, after the Flood, as Men began to multiply, so they corrupted their wayes again before the Lord, so that in *Abraham*, the eleventh from *Noah*, which was about three-hundred sixty seven years after the Flood, God began *to gather to himself a People again out of the rest of the world*, who should bear his Name; and so he called *Abraham* out from his fathers house, and out of his own Country, to walk with him where he would appoint him, *Gen.* 12. 1.

When *Abraham* was come out, then the Lord blessed him, and promised him to make of him a great Nation, and that he would bless him that blessed *Abraham*, and curse him that cursed *Abraham*. And said furthermore to him; *In thee shall all families of the Earth be blessed*, Gen. 12. 2, 3.

So *his Posterity in* Isaac *and* Jacob, *were counted for the Lords Inheritance, and owned by him above all the World*; and called *his Son, his First-born*. And by that name he required them of *Pharaoh*, when he sent to deliver them out of the house of bondage, *Exod.* 4. 22, 23.

Then when the Lord had delivered them by an out-stretched Arm from under *Pharaohs* Bondage, to lead them into the Land of *Canaan*, which he had promised to *Abraham*: When he had separated them from *Egypt*, and brought them into the Wilderness of *Sinai*, **There he gave them Statutes, and Ordinances; a Ministration of Laws, written in Tables of Stone.**

Of **this Ministration** *Moses* **was made the Mediator** between God and them; and it was confirmed by many mighty Signs and Wonders. The Miracles done in *Egypt* by the hand of *Moses*, their passing thorow the Red-Sea, as on dry land: *Moses* his fasting forty dayes and forty nights: The terrible and dreadful Presence of the Lord on the Mount; besides his going before them in a Pillar of Cloud by Day, and in a Pillar of Fire by Night: And many other Signs and Wonders, all confirmed this Ministry given in the hand of *Moses*.

Notwithstanding all this, and many moe great Signs and Wonders which they saw, yet this People rebelled against the Lord, and did not walk with him with all their heart, but grieved him continually, as he complained of them by *Moses*, and afterwards by all his Prophets.

So

So that in the fulneſs of time God ſought out another People to bear his Name; and turned over the Promiſes made to *Abraham*, to a ſpiritual Seed, Children of the Faith of *Abraham*: and brake down this partition-wall (*ſtanding in outward Ordinances*) which he had put between the *Jews* and *Centiles*, becauſe they were all alike.

And ſo out of both he gathered a People to himſelf; and made his Son the Captain of them; and gave to them another Miniſtry.

Not a Miniſtration written in Tables of Stone, (as the firſt was, which was outwardly preſented before their eyes to look upon) But a Miniſtration which was inward, written in the Heart, by the Spirit of the living God.

Of this Miniſtration, the Son was made Mediator; and ſo this Miniſtery was confirmed alſo by great Signs and Miracles which he did, in healing all manner of ſickneſſe and infirmity among the people, and raiſing of the dead, and ſuch like.

This Miniſtry was of a New Covenant, the Miniſtry of the Spirit into the Heart; and therefore it was needfull that the Mediator thereof ſhould be ſuch a one as could enter the ſpirit of the Creature, even *the Lord that Spirit*, who could ſtand at the door of the heart to miniſter, *Revel.* 3. 20.

And ſo here came forth this great Myſtery, hid from Ages and Generations, namely, *CHRIST in you the Hope of Glory.*

And under this Miniſtry the Apoſtle affirmed, *That if any man have not the Spirit of CHRIST, he is none of his*, Rom. 8. 9. for that is his Miniſtry, to miniſter the Spirit; and therefore his Servants and Miniſters ſaid plainly, that they were *not Miniſters of the Letter, but of the Spirit*, 2 Cor. 3.

Therefore ſee where all they are that partake not of the Spirit of Chriſt Jeſus, nor have any Teſtimony thereof in themſelves, witneſſing with their ſpirits that they are the Sons of God; not feel the operation thereof in their own hearts, drawing them after Righteouſneſs and Holineſs, but deny it, and ſcoff at it in others, (that acknowledge the ſame, being guided and taught thereby) as uſually Perſecuters of Chriſtians have done in the Reign of Antichriſt.

Now

Now, after this Ministry came forth, here arises the **Great Mysterie** also **of Iniquity** against it; namely, an Antichrist against Christ in his Ministry, a carnal worldly spirit, clothing it self under a Form of outward Observations, and yet setting it self to keep down this Ministry of Christ Jesus; even to quench and keep down this Spirit of Christ, with the Outward Form, void of the Power.

This Mystery began to work in the Apostles dayes: Therefore they called the Saints out from a Form without the Power, 2 *Tim.* 3. 5.

But it could not grow to the height, till that which letted was taken out of the way.

That which letted then, was something that letted the Outward Form, which it grew up under; and that the Persecuting *Roman Emperors* did a long while: for they persecuted and killed such as did but profess themselves Christians; so that under them the Mysterie could not come to its height, till they were taken out of the way. But then, after they were taken out of the way, and the form of Christianity had scope, then it grew apace, till at last it was headed with an **Universal Bishop**: which name the Pope took to himself, and so still it grew, adding one Superstition to another, and one Abomination to another, and prevailed greatly against the Saints of the Most High, *Revel.* 6. 9, 10, 11. and 7. 14. and 13. 7.

So here the holy City was troden under foot, by this Outward Court, that was, the Gentiles gotten into an Outward Form, but came no nearer, *Revel.* 11. 2.

And so the Mysterie prevailed, until it spread over *many Waters*, that is, Peoples, Multitudes, Nations and Tongues, and reigned over the Kings of the Earth, *Revel.* 17. 1, 15, 18.

And so here, that which the *Papists* make one great mark of their Church, namely, the Universality and Consent of Nations; is plainly *a great mark of the Mysterie of Iniquity*, which overspread multitudes of Nations for a long time, *Revel.* 17. 2. and 18. 3.

And under this *Great Mysterie*, the Portion of the Saints hath been, that they have been persecuted and slain, *Revel.* 17. 6. and 16. 5, 6. and in great Tribulation.

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The VVHORE making the Nations believe that they were *HERETICKS*, and so killing them, because they Dissented from their Universal or Catholick Church, as they called it.

Now here is one chief end of this Writing, to put men upon this Consideration, *Whether you be yet under this Mystery, or come from under it?* Whether or no you have got victory over the Beast, over his Image, over his Mark, over the number of his Name; as the Saints do, *Rev.* 15.2. Or you be yet drunk with the Wine of her Fornication? *Rev.* 17. 2. Are you on the Persecutors part, who are many; or on the Persecuted part, who are few in comparison? Are you drunk, or are you sober? are you drunk with mens Inventions, and with blind Zeal, and Ignorance, and wrath to defend them; or are you come to sobriety, to hear the voice of the Spirit, and of the Scriptures?

Do not think that because there was a breach from grosse Popery in *England* formerly, that therefore you are out of the Mystery: For you did but break off from her in some things, but the Life of that Mystery is not yet slain among you, so long as you Persecute, and tread under foot the Servants of the Lord; if you retain the Spirit of the Mystery, that marks you for her Servants, reform as much as you will in your outward Observations.

One thing I would have you consider of;

Whether do you think that England *did step at one step out of the depth of the Mystery of Iniquity, back again into the pure Truth, as it was once delivered by Christ and his Holy Apostles?* Consider it well.

Nay verily, there have been many steppings forward; and you who in outward appearance had removed one degree, yet you persecuted all that saw more of the Mystery than your selves, and seperated therefore from you: Whereby it is apparent, that the Spirit of the Mystery was still in you; And you prosecuted them with the names of *Blasphemy*, as the great Whore doth that Mother of Harlots; and your Mother therein; teaching you to call them *Hereticks*, that is, such as separate from the Truth, because they separated from you; making them odious by your Names of Blasphemy which you fix upon them, that they might be hated of all men; and persecuted by you without pitty. Such

measure

measure have all they met withal, who have seen your Errour in Worship, or Doctrine, or Life, and have therefore witnessed against it, so far as they saw. 381

Thus it hath been with your Mother, your Church of *England*, and this hath been her manner of dealing with all that have stept out from her Errours. She hath retain'd the Spirit of her Mother, the Mother of Harlots in this her Fornication, and she cannot clear her self of it. The Imprisonments, Whippings, and Persecutions of all those *She calls Heretieks*, will jointly witnesse against her, That the Spirit of the great Whore is yet retained in her, whose **Mark is Blood.** This Mark can she not wipe off, since many have perished in Prisons, even of late years, through her Persecution.

But if any will contend against it, and defend her to be out from the Mystery of Iniquity, and in the Truth, walking in the Truth as a True Church of Christ: We are able to prove to the contrary through the strength of the Lord, even from her **Teachers**, from her **Ordinances**, and from **your Lives** and **Conversations**; all which demonstrate you to be gone astray from the truth, as it was delivered by Christ, and his Holy Apostles; and are in the Fornication of the great Whore; are yet drunk with the Wine thereof, and shall also drink of the wine of her wrath, if you repent not.

Your Teachers teach for hire, as the False Prophets did of old, against which the True Prophets cryed out for so doing. **Your Ordinances**, none of them will abide the measuring line of the Scriptures: and so are but the outward Court, left out for the Gentiles, who tread the holy City under foot. **Your lives** are carnal; **Your Conversations** earthly, in the Lusts of the Flesh, in the Lusts of the Eyes, in the pride of life; yea, **Your Solemnest Meetings** are full of that sin, for which God drowned the old VVorld, *Gen.*6.11. even **full of Violence**; witnesse the violence done to any that come in, to speak a sober word of truth among you, and to inform you of your condition. Oh sink down into your selves, and think, Is such a Company the Spouse of the Lamb Christ Jesus? Is this his Church, his Body, the Pillar and Ground of Truth, were such things abound?

Take this VVord home to your hearts, and consider it well; namely, that you are not got out of this Mystery of Iniquity, till that from whence it grew be dissolved. That you may understand

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For to this day its the same; The Earth standing in Man's heart, and a Religion or Profession raised up over that, forms a Mystery of Iniquity, and begets an Antichrist. It forms a Mystery of Iniquity, or a myst to hide Iniquity with; it raises a smoke out of the Pit of Mans heart, to blind the eyes of men with, and begets an Antichrist, a Spirit of Persecution, seeking to blast the True Spirit with Reproaches, which is Blasphemy. And so under the name of Hereticks, and such like, to slay them, to rid them out of the way, because they strike at the root, in which they live, by their holy Conversation; and by their chaste Mind, to the Wisdom of the Lord; abhorring the smoak and myst of mens devisings, which arises out of mans heart.

More particularly to deal with you, and to set before you your own state or standing, let us compare you a little with the Primitive Times, and see whether you answer to the Church then, or to the World which hated it, and persecuted it.

The Chuch of Christ then suffered by the World, being distinct from the World, called out of it, and therefore hated by them of the World, *Ye suffered joyfully the spoyling of your goods*, (saith *Paul* to the Church) *Heb.* 10.32,33,34. 1 *Thess.* 2. 14, 15, 16. 2 *Thess.* 1. 4. So then in that time there was the Haters and the Hated; the Spoilers and the Spoiled; the Abusers and the Abused; the VVolves devouring, and the Sheep devoured.

Now compare your Church with them. Are you the Sufferers, or those that put others to Suffering for Righteousnes sake? Did not the people of tender Conscience who could not worship God after the Traditions of men, suffer under your Church, both formerly when the Antichristian *Lording Bishops* ruled it, and so fled,

fled, some to *New-England*, and others to other Places? And since they were put down, still you have been the same. What haling, pulling, pushing, abusing of people hath been in your Congregations, and by them of your Congregations! what beating in your Synagogues, stoning in your Streets, stocking, whipping, imprisoning, persecuting, spoyling of goods, *&c.* And now that those Antichristian Prelates are coming in again, you are still the same, and the same measure hath been met withall from some of you already.

If any say, *Those that did so, or do so, are but the Rude Rabble, and are not to be counted for our Church.* I Answer, These things have been done among you, and by them that are of you unrestrained. If by the Rude Rabble, then behold the Rude Rabble are the strongest part of your Church, if they do such things, and you cannot restrain them from that violence. If you say, *Yea, we could have hindered them if we would, but we did not, because we look upon those they abused as Seducers.* Answ. Then see, you consented to their violence, and so made your selves Partakers with them; as *Saul* did, when he consented to them that stoned *Stephen*. But say you, *They were Seducers, they were Heretick that were abused, and our Ministers spake against them.* I Answer, So did they stone *Steven*, as a Seducer, and all the violence done to them that feared the Lord, was in such like thoughts of them; they thought they were Seducers, and their Ministers spake against them: But where did ever the true Church use violence even to Seducers and Heriticks? Consider that. They suffered violence themselves, but never used violence to others. So see your selves now on what part you stand: For whatever they be that you use violence to for conscience sake, whether they be in the Truth, or be Seducers; yet your violence to them declares you not to be the true Church, but to be the World, where the persecution is found. You are on the Persecuters part, not on the Persecuted: You are not they that the World hates, but you are they that do hate others for Conscience sake; such as *Paul* said they Themselves were before Conversion, *hatefull and hating one another*, Titus 3. 3. and so others suffer under you for Conscience sake, even those against whom you cannot justly complain, for any wrong done to you by them: and

so

so they suffer innocently as to you, although they should be Seducers. So see your selves now, That your Church resembles not the Church of Christ in the Primitive time: but You fully resemble the World, that then abused the Saints, and Servants of the Lord. And for your counting and calling them Hereticks, and Seducers that suffer under You and your Ministers: This makes the Sufferers more resemble the true Church, to be called and counted Seducers by a violent Generation; for so were the Saints accounted in the Primitive times by a like Generation as you are. And whereas some may say, *Its but the rude Rable that use violence.* I answer, Its manifestly proved by their Actions, that not only they, but their Teachers also are guilty of the same violence, partly by stirring up the Rude People, and encouraging them thereunto; and partly also by exercising it with their own hands, as some of them have done; and partly also by unjust proceedings, through Covetousnesse and Desire of filthy Lucre, mingled with a wrathfull, raging, implacable, cruel, unjust, and unmercifull Spirit, having spoiled Families, making a prey of their Goods. Judg in your selves, Is this like the Saints in the Primitive Times, or like the World? Is this like the Sheep, or like the Wolves that devour? Again your principal men in many of your Congregations, have had a deep hand in these Actions of Violence, even your JUSTICES, and other OFFICERS among you, who have sometimes encouraged the Rude Rabble in their Violence against the Innocent, and oftentimes even themselves buffetted and abused, and whipped and stocked, and thrust out from among them, those that harmed them not; yea often have sent them to Prison, and there most cruelly entreated them, during their pleasure, and that without any just crime, or breach of any of their Lawes many times; even thus have they dealt to such as have wronged no man, but only sought to informe you of your dangerous state in which you stand, as enemies to God, and his Truth, and wayes; wading in Superstitious Inventions, which will not profit you. For this thing have you thus abused them: and you are all guilty from top to toe, from highest to lowest, who have consented in your hearts to the violence done. So see your state where you stand: See by your Antipathy to such as fear the Lord, and by your

Agreement

Agreement with the world, where you are. You are yet even of the world, though you be counted a Church. You have the *Name*, but not the *Thing*: You have not the Spirit and Life of the Saints: And ſo we have good reaſon to ſeparate from you, and to come out from amongſt you, as we are commanded by the Lord, 2 *Cor.* 6. 17, 18. *Revel.* 18. 4. For, *your Compariſon holds better with the Synagogues of the Jews, than with the Churches of Chriſt:* and yet you fall ſhort of them alſo.

In them there was Haling, Pulling, Beating, Thruſting forth, Abuſing, uſing Violence; as you may read in the *Acts* of the Apoſtles. And ſo here is your pattern, even the Synagogues of the *Jews*, where the Servants of the Lord were abuſed, for holding forth the Truth. But herein you excel thoſe Synagogues in Wickedneſs, and fall ſhort of them in Moderation: In that they gave liberty to men to ſpeak among them, and to reaſon and diſpute among them; as you may read, *Act.* 13.14, 15. and *Act.* 17. 1,2. and in many other places in that Book: Where you may read what liberty they gave unto the Apoſtles and Saints in thoſe times; though they came with a new Doctrine to them, which overturned all their former ſtate of a Church: yet did they not abuſe or moleſt them, until they heard Doctrine delivered which they accounted dangerous and erroneous: But you with open mouth and violence are ready to ſwallow men up before they can well ſpeak a ſentence out to be underſtood; yea, though you your ſelves cannot deny the truth of that which is ſpoken. So that you fall far ſhort of the *Jews* Synagogues in moderation and ſobriety: even ſhort of thoſe whom you your ſelves count Perſecuters of the true Church. How ſhould you then be the true Church? Your Violence breaks out, before you underſtand wherefore; ſo did not theirs: So you are worſe than they. And this is your ſtate and condition. So ſee your ſelves herein; and ſee your Miniſters what they are that encourage you herein.

The *Old World* which was deſtroyed by water, and *Sodom* and *Gomorrah* which were deſtroyed by fire, are revived in your Streets and Aſſemblies; yea, in your ſolemn Aſſemblies, in the point of Violence, which was a principal thing topping up all their wickedneſs, for which they were deſtroyed. The *Old World* was full of Violence, *Gen.* 6. 11. and ſo was *Sodom* unto ſtran-

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gers: And so are your Streets and Synagogues; and therefore spiritually you are more like *Sodom* and *Egypt*, where our Lord is crucified, than to the Church of Christ.

Therefore take not your selves any longer to be that you are not; nor blaspheme the Name of Christ any longer, by calling your selves his Church, while you live in such wickedness; but rather fear his Indignation, lest that, or some like judgment come upon you, which came upon those who lived in Violence as you do. The Church of Christ is pure; And whoever gets the name, and yet lives in impurity, shall be kept out from entring into the *New Jerusalem*, which is now coming down from God out of Heaven; not seen with outward eyes, nor known to carnal hearts, nor entred into by the unclean; and yet her gates stand open day and night.

But to keep lower to your capacity. In the Primitive times the Church was patient under their sufferings, 2 *Thess.* 1. 4. Are you so? Or are not they rather found such, who suffer by you? Do not ye cast out hard speeches with your Violence against them that are found in the like patient suffering with the Saints in the Primitive times? So see and judge impartially: Is it you that resemble the Church of Christ; or is it those that you rage against that resembles it?

Again, Is not your Church made up of such persons as fear not God, ungodly men and women, Swearers, Drunkards, Cursed speakers, Revilers of those that are good, Proud and haughty and high-minded Persons, glorying in Apparrel and gay clothing, other than what the Apostles of our Lord approved of; conceited persons, yet dark and ignorant in the things of God, men that take pleasure in Wantonness and Vanity, and Pastimes (*as they call them*) who count foolish talking and jesting, an ornament to their speech, and grace to their behaviour, being past feeling in themselves of the things that displease God, and quench the Spirit; men that savour not the things of God, nor have any pleasure and delight in Holiness and Righteousness, to whom it's a burden even to hear of things spiritual, that belong to the Kingdom of God, out of whose communication spiritual things are banished; so that it's uncouth and distastful to them to confer of the things of the Kingdom of God before them, and especially when they

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they are feeding themselves without fear upon the good creatures of God. Others are carnally minded, worldly minded, having their spirits eaten up with the Thoughts of the world, and Cares of the world, and Love of the world, and Honour of the world, and Lusts of the world; Covetous persons, who dare lie one to another for their advantage, and over-reach one another for the greediness of gain; Promise-breakers, who will promise to one another, and frequently fail one another in their Promises; so that you dare hardly trust one another.

Is not your Church now made up of these and such like persons, guilty of these and such like wickednesses? Pick out all that are such (in your thoughts) and see how many will be left behind. If any be, they are called out by the Lord, who saith, *Come out of her my People, lest you partake of her sins, and so partake of her plagues.* To be superstitious, though never so much in the traditions of men, it will not keep off the wrath of God from such workers of Iniquity. And you have nothing else (*that's peculiar to your selves in your Church-state*) to be zealous of: as hath been manifested in another Writing, called, *A Reproof to your Priests, or Ministers, &c.*

Now consider in the fear of God, as if you were to give account of your judgment in that thing before him, and before his holy Angels; Are such as these, think you, such (I say) as are reckoned up, such as your Church is made up of; Are such (I say) the Church of Christ? Are these the Church in God the Father, sanctified by his Spirit? Are these the body of Christ? Are these the pillar and ground of Truth? For the true Church of Christ is all these. If such persons as you consist of be the Church, then tell me who are the World? Oh how apparent it is what you are! and yet have you Teachers heaped up to your selves after your own lusts, answerable thereunto, who sew pillows under your elbows, and bear up your name for *CHRISTIANS* in this State.

If any one oppose the things here written, I shall more closely come to him with these *QUÆRIES* following, which I require him to answer in himself clearly without dawbing, lest he stop his own way, and the way of others from returning and looking after the Kingdom of God.

Quæry. 1. *Whether there be such a thing as a Cup of Fornication over-spreading the Nations since the dayes of Christ, wherewith the Nations are made drunk? according to* Revel. 19. 2. *Chap.* 18. 23.

Quær. 2. *Whether there be such a thing as a great Whore that sitteth upon many Waters, that is, Peoples, Multitudes, Nations and Tongues? according to* Revel. 17. 1, 15.

Quær. 3. *Whether she hath not prevailed to corrupt the Earth with her Fornication, according to* Revel. 19. 2. *even to give to all Nations to drink of the Wine of the Wrath of her Fornication,* Chap. 14. 8. and 18. 3. *and so to make them drunk therewith,* Revel. 17. 2. *Yea, and prevailed over the Kings of the Earth also, to make them drink of the same Cup?* Revel. 17. 2. Chap. 18. 3.

Quær. 4. *Whether this great Whore shall not be judged from the Lord, and burnt with fire? according to* Revel. 18. 8.

Quær. 5. *Whether shall not they that partake of her sins, partake of her plagues? according to* Rev. 18. 4.

Quær. 6. *Whether cannot this Whore be known to the Servants of the Lord, seeing the Book of the* Revelations *which declares her, was written for this end, to shew unto his Servants things which were to come to passe?* Revel. 4. 1. & Ch. 1. 1.

Quær. 7. *Whether it doth not highly concern us all to be able to know her, and the Cup of her Fornications, that so we may avoid her plagues, by coming out of her?*

More particularly thus: *Whether it doth not highly concern us all to know,* **What this Whore is?** *What her* **golden Cup of Fornication is?** *and by* **what means she reacheth it forth unto the Inhabi-**

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ters of the Earth, *to make all Nations drunk therewith, that so we may take heed of it, and seek to be cleared from it?*

If these *QVÆRIES* be yeilded unto; then in the next place (for discovering a little further what this Whore and her Fornication is) it is *Quæried*;

1. *Whether she be not called* WHORE *for departing from the Bed of Christ to another husband?* More plainly thus: *for departing from being chaste to the Counsels of Christ, and from lying down in his Wisdom; to let in the Wisdom of the flesh, and submit to the Inventions of man, instead of Christs Counsels? Whether her Whoredom doth not lye herein principally, according as the Israelites formerly were charged with Whoredom for the like?* Ezek. 6. 9.

2. *And whether this be not the golden Cup of her Fornication, wherewith she hath overcome the Nations, and made them drunk: namely,* A Pack of mens Inventions and Traditions, *gallantly composed to the fleshly mind, and decently ordered together, and imposed and upheld with great reverence (as to outward appearance, and as all Idols have been upheld with a like reverent Solemnity) so that therewith she hath taken the minds of the Inhabiters of the Earth so generally, and the Kings of the Earth also; and hath subjected them to those Inventions, and overcome their minds to fall under them, as under the Counsels and Ordinances of the Lord; and with that conceit hath made them drunk: so that they being intoxicated with that conceit, like drunken men, will hear no reason against them, though evident from the Scriptures; but even like Drunkards, fight and quarrel, and are ready to buffet, and kill and slay them, that shall not submit to the same Inventions with them, and call them, and count them Ordinances of God as they do?*

Let any one that opposes this, shew what the general Cup of Fornication is since the dayes of Christ, if this be not it: and let him shew how his Cup will answer the things spoken of

in the *Revelation* concerning it. Let him shew another Cup so general, wherewith the Nations have been made drunk, according to what is said, *Revel.* 14. 8. and 17. 2. and 18. 3, 23. and 19. 2.

3. If the Cup of Fornication be thus understood, then it is Quæried, *Whether the* means by which *she reacheth forth this Cup to the Inhabiters of the Earth so generally, be not by their* National Ministries? *Whether any other way is found large enough and adaqnate to the work; namely, to effect a general Fornication to mens Inventions, and to subject the minds of men so generally to own Inventions and Traditions of men, for Ordinances of God; and to keep them resting under that Fornication, but Ministries that may go over them all?*

4. *Whether the Nations be willing to lye down under, and submit to; or have layen down under, and submitted to the Deceivings of any Ministries, but them they own, and pay Wages to? If they be deceived, as the Scripture witnesses they are,* Rev. 18. 23. *Then is it not from their own Ministries, seeing they will not receive Truths nor Deceits neither from any other, but fight against them?*

Now thou who hast read these things, and thereby receivest any light into thine understanding; take heed henceforth of reviling the Servants of the Lord, who in his fear follow the Lamb whithersoever he goes, leading them out of *the Mystery of Iniquity* by steps, as they have been able to bear: Who have tryed their wayes by the Word of Truth, and tryed also the false deceivable wayes of mens Traditions and Inventions. Take heed, I say, of speaking evil of the things thou understands not: and if thou hast been guilty hereof formerly, repent of that wickedness, and pray to the Lord to forgive the thoughts of thine heart, and the hard speeches of thy mouth, uttered against the wayes of Truth in the time of thy Ignorance.

And rest not until thou hast got out of those Mists which have risen out of the bottomless Pit, and which have darkened the Sun in the firmament; that is, the pure shining of the Light into the Conscience. Haste, haste out of that which the Wrath and Indig-

Indignation of the Lord must come upon, and fly to him in the humility of thy soul, repenting of thy errour, and blindness, and hypocrisie, and evil state and course of life thou hast been in, and come down to be guided and led of that pure Light which leads to Eternal Life, and so to come to the Covenant of God, the New Covenant, which all are in that are owned by him. For this is my Covenant, saith the Lord, *In those dayes, I will write my Laws in their minds, and put them in their hearts.* And whosoever is not come into this Covenant, he is not owned of God: For all his, *from the least to the greatest, shall all be taught of God*, by his Spirit. And therefore saith the Apostle plainly, *Rom. 8. If any man have not the Spirit of Christ, he is none of his.* Now this is that which The ANTICHRIST the Mystery of Iniquity, hath held you off from: for his working hath been against the New Covenant, which we now clearly see, and by what means he doth it, (eternal praises be given to our heavenly Father, who hath made known his wiles and deceivings) For it hath been with a golden *Cup*, that the *Anti-Anointing*, or *Anti-Christ* hath deceived the Nations; even a fine-spun outward Form of Religion, of some kind or other; So keeping their minds still outward from that New Covenant; keeping them busie with this Form or that Form outward, that they might never come to mind God in the way of his *Covenant*. For whereas the *New Covenant* comprehends all the Worship of God inwardly in it self; Circumcision inward, Baptism inward, *viz.* the answer of a good Conscience to God, which is that that saves; Temple inward, House of Prayer inward, Worship inward in Spirit, and in Truth. Contrariwise, *The Mystery of Iniquity hath kept mens minds still outward*, and pleased the carnal spirit with abundance of Outward Observations; thereby setling it in them, by blessing them in their diligent Observation thereof; So that they have not been stirred up to seek after the knowledge of God in themselves, and to feel the Communion and Fellowship inwardly with him in the way of his *New Covenant* in the Spirit, which *CHRIST* was made the Mediator of. And so about these Outward Forms and Ordinances (so called) they fight and quarrel, and seek to kill and destroy, and so still are kept in the murdering spirit.) And so let this be A Sign unto you, to let you know

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362 in what State that Spirit holds you, that makes you zealous for outward formes. Is it not in the murthering State where *Cain* was? and yet you see not his wiles; for he that murthers is the same from the beginning. In the New Covenant its otherwise: for there's a Spirit that delights to seek and save that which is lost; and that is of God, and conformable to the Image of his Son; To whom be Glory and Honour for ever, Amen.

An ADDITION concerning LORD-BISHOPS.

Let the Light in every ones Conscience (who have any acquaintance with the Scriptures) judge, Whether Our Lord Jesus Christ allowed of that Lordship and Dominion, which those called *Lord-Bishops* take upon them, or exercise; when as he reproved the very first appearance of such a thing among his Disciples, read *Matth.* 20. 25,26. *Mark* 10.42,43. *Luke* 22. 25,26. saith he, *The Princes of the Gentiles exercise Dominion over them, and they that are great exercise Authority upon them*; **But it shall not be so among you**: but **whosoever will be great** (minde, thats the thing he reproves) **whosoever will be great** *let him be your Minister*, that is, *servant* (and then he repeats it over again in other words) *And whosoever will be chief among you, let him be your Servant.* And in *Luke* its thus expresst; *Let him be as a younger.* As if he should say, carry quite contrary to such a one in the thing that he would have. Whereas he affects Greatness, carry to him as a Servant, and as a Younger; give him not the honour of an Elder.

Now where's their Obedience to Christ, who dare take upon them such a thing which he hath so plainly forbidden? Yea, and *forbidden others also to receive them as such*, if any will be so bold as to exalt themselves among them, and become great. For saith our Lord, If any will get up, and be *great among you, let him be your servant, and as a younger.* Wherein the words of Christ is implyed; That Dominion and Greatnesse cannot grow up among them, except they concurre with him that seeks it, and give it to him. Therefore as laying a charge of keeping down such a spirit, upon the rest of his Disciples, he bids them, not to concurre and

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consent to such a thing, nor to give that greatnesse to any of his Disciples among them, if they should seek it; but to carry to such, *as to a Younger*, and not as to an Elder; and to let him be *as one that serves*, and not as one to Lord it, and Rule, and have Dominion. And so to keep down that spirit, that it may *not be among You as it is among the Gentiles*, that know not me to be the one Lord. Honour is in him that gives it; If you give it not they cannot have it.

To open the thing a little further, for the simplicity's sake, that is in some who think, That because there is the *name Bishop* in Scripture, that therefore such Bishops as have the Name now in these dayes, have their Authority from Scripture. To such I say, Minde but the Scriptures well, and you will find that the *Name Bishop* was not given to one that Lorded it over the rest; but to the several Pastors, or Teachers, or feeders of the Flock of Christ, read *Act.* 20. 17, and so on to the 28, and 35. The place is so translated that it may be you will discern little in the bare reading of it. I shall therefore open it a little plainly, according to the Letter of it; not by giving you another meaning, or Interpretation, then what it sayes, but by letting you see what it sayes.

In the 17 Verse its said, that *Paul sent from Miletus to Ephesus, to call the Elders of the Church of Ephesus.* When they were come, he puts them in minde after what manner he had been among them at all seasons, serving the Lord in all humility of minde, *&c.* And so sets his own Holy Conversation, in which he had lived among them, as an Example fresh before their eyes, to have it in remembrance: and tells them, that they should see his face no more: And so exhorts them, saying, *Take heed to your selves, and to all the Flock over which the Holy Ghost hath made you OVERSEERS, to feed the Church of Christ, which he hath purchased with his own blood.* That Word that may yet keep the thing a little dark to you, is the word *OVERSEERS*, which should be translated *BISHOPS*, (*if that word be to be used at all in Scripture*) For its the same here which is in other places of Scripture, where you read the word *Bishop*, namely Ἐπίσκοπος, EPISCOPOS, *Bishops*. And why it should be translated *OVERSEERS* here, and *BISHOPS* in other places, I know not, except to keep the people in ignorance. For, translate it *Bishops* here,

here, and then too great a light (might they think) would be let in to the people to see what ones the *Bishops* formerly were. For here the people might see, **There were many of them in one Congregation**, or, at least, more then one here in this Congregation at *Ephesus*, which was but a City, and the Flock or Congregation in which the Holy Ghost set them *Bishops*, was but a Company of people gathered out from the rest of that City, (as you may read in the 19. Ch. where you may see the very beginning of this Church,) And yet was there **severall Bishops in that Company**, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους. *Take heed to your selves* (saith the Apostle,) *and to all the flock in which the holy Ghost hath set you Bishops*, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, *to feed the Church of God* (or in plain English) *to feed the call'd out Flock of God*, which he hath obtained by his own blood: For so was the Church, It was a Flock call'd out from among the World; and so the word ἐκκλησία sounds.

So then, in this Church at *Ephesus* (which was but one Company or Flock, lately gathered out of the world,) **In this one Flock were set Bishops more then one**: and there they were set to feed them, and watch over them, which were therefore call'd ἐπισκόπους, *Watchers over*, which is *here translated OVERSEERS, but in other places of Scripture its translated BISHOPS.*

Now, if you will have the word OVERSEERS here used, as it is in the Translation; then do but use the same word in all other places of Scripture where you find the word *Bishop* (as it is the same in the Greek which you call the originall,) and then not so much as the *Word BISHOP* would be found in the Scriptures. Or if you had rather retain the word *Bishop*, then use it in this place (namely *Act.* 20. 28.) as well as in other Places: And then you may plainly see, that they were *no Lords*, but were *Pastors* and *Feeders* of the Flock; and severall of them were set in this one Congregation at *Ephesus*, not as Strangers, meeting there for a season, but set in it by the Holy Ghost, to feed them, and have a care over them, to keep them walking in the simplicity of the Truth, and pure Life of Righteousnesse, and hence from their Vigilancy over them were they called ἐπισκόπους *Watchers over*, or *Overseers*. And this is that which is called

called *Bishop*, in our English Translation of Scripture.

Or if we look upon the word ἐπίσκοπος, *Bishop*, as taking its rise from ἐπὶ and σκοπὸς, which are soon put together; then (ἐπὶ, signifying, in, among, over, before; and σκοπὸς, in Latine, *Meta ad quam Sagittarii collimant*, A Mark to have in ones eye to aim at,) then I say, the word ἐπίσκοπος, *Bishop*, imports as much as **A Mark, or example set before one to have in mens eye**; one eminent, and worthy to be followed. But I stick not upon curious Derivation of Words; whencesoever the Word is derived, yet the thing understood by that Word, contains that in it. And thus CHRIST, **the alone Arch-Bishop***, was a *Mark*, or *Example* to aim at, above all Examples, *Learn of me* (saith he) *for I am meek and lowly in heart*: And next unto him the Holy Apostles propounded their own innocent, unblamable Conversation, as an Example or Mark to look at, and follow: *Follow* us (saith the Apostle) *for our Conversation is in Heaven*, Phil. 3.17, 20. And they required this still, of all others, who were received as *Bishops* among the Saints, that they should be men without blame. *A Bishop* (saith he) *must be blameless*, 1 Tim. 3. 2. That so they might be as living Examples, before the rest. *Not Lords over Gods Heritage, but being Examples to the Flock*, 1 Pet. 5. 3. And so *Paul* bids *Timothy*, be an *Example to the Flock*, 1 Tim. 4. 12. And thus they were ἡγούμενοι, *Leaders*, or *Captains*, by example, and by going before the rest in a Holy Life, not by a Lordly Power, (for that was excluded plainly, and forbidden both by Christ, and by his Apostles,) but I say, by Example: And therefore they were to be unblameable men, or else they were not to be received as *Bishops*, because they could not be Ensamples to the Flock, if their Life was blamable. Now such as these, who walked before the Flock, in a Holy

* *The word* Arch-Bishop *signifies* Chief-Bishop, *and its all one with* Chief-Shepheard: *and is proper to* Christ *alone. Therefore the Apostles gave it only to him, calling him* Ἀρχιποίμενα *that is,* Chief-shepheard, 1 Pet. 5. 4. *And Christ Jesus absolutely forbade this preheminence to all his Disciples, it being proper only to himself. So that he that usurps the Title of* Arch-Bishop, *or* Chief-Bishop, *to himself, is a* Robber of Christs honour; *and stands in direct* Rebellion *against him in that thing, who said,* It shall not be so among you, But whosoever will be chief among you, let him be your Servant, *Matth.* 20. 16, 17.

Life; feeding them with the Word of Truth, and leading them in the same Steps, by their Example, these were called ἡγούμενοι, *Ductores, Leaders*, which is translated *Rulers*, Heb. 13. 7. 17. μνημονεύετε τῶν ἡγουμένων ὑμῶν, &c. *Remember them that have the Rule over you*, and Vers. 17. *Obey them that have the Rule over you*, (which Expressions they that are out of the feeling of the Life of Truth, are ready to apply to the upholding of an Antichristian Power.) But take but the words together, and compare spiritual things with spiritual, and you will see who they were the Apostle speaks of, when he names those that have the *rule* over the flock. They were such *Leaders* of the Flock, by their unblameable Example, and pure Faith. Minde his Words, *Ver. 7. Remember* (saith he) *your Leaders*, (for so the VVords are rendred nearer to the Greek) *who have spoken to you the Word of God, whose faith follow, considering the end of their conversation* (what's that?) *Jesus Christ, the same yesterday, and to day, and for ever.* And Vers. 17. he bids, *Obey such Leaders, and submit your selves, for they watch for your Souls* (they break their sleep and ease for your Souls,) *as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you.* See, they were such men whom the Apostle bids remember, and follow, and submit to, as were of an exemplary Faith, and of an exemplary Conversation, which had Christ, the Meek Lambe of God, for the end of it. Now such *Leaders* as these the Lambs are ready to follow, and to submit to, and obey them that thus go before them, leading them by an unblamable Conversation, and by the wholesome word of Truth. But a Stranger they cannot follow, they cannot follow a Proud Man, a Scornfull Man, an Earthly-minded Man, a Deceitfull Man; a Lording Spirit, that seeks an Earthly Kingdome, and Dominion, and to have preheminence here. Such they cannot follow; *As they are Babes and Little Children themselves*, so a *Little Childe must lead them.* And so the Scripture of the Prophets is fulfilled which Prophesying of the Kingdom of Christ, saith, *A Little Childe shall lead them*, Isa. 11. 6. One that's Innocent, Humble, Meek, Lowly in heart like Christ. Pure, Faithfull, Unblamable in his conversation: Such a One shall lead, and such a One must he be that's a Leader in the Kingdome

Kingdome of Christ. Not a Great puffe up proud Lord. For he by his Example leads quite from the Kingdom of God, whither the Lambs are going, and leads into the Pomp and Vanities of this present world, from which they are flying, and against which he made others to promise and vow; though he be the forwardest to lead into them. How should the Lambs follow such a one? judge you, and judge as you will be judged.

Again further, The Faith of our Lord Jesus Christ, (*which is the evidence of things not seen, and the substance, or being, of things hoped for*) This Faith, I say, is not consistent with Exaltation, and Greatnesse, and Lordship among the Ministers of Christ. Therefore saith Christ Jesus to such, *How can ye believe, who receive honour one of another, and seek not the honour that cometh of God only?* John 5.44. You may see, he looks upon such, as out of the Faith. For observe, the ground of it lies thus. His Faith, or the Faith that he works, which is the Faith of his Kingdome is not a dead blind thing, such as the Faith of the world is: But it is a clear sight, Evidence, or Demonstration of things not seen; even of the things of his Kingdome, which the carnall eye sees not, nor the bodily eye; Now, where doth a man come to this Sight or evidence, this open view, (as I may say) of things spiritual, wherein the Faith of Christs Kingdome consists? Christ himself hath told us, It is in a Low Place, that is, in a Low Condition, the state of a Little Childe, as of one new born: And except a man come to this, *He cannot see the Kingdome of God.* For while the minde and heart of the Creature is pregnant, or filled with desires, and affections that are of this world, there is no room for things spiritual, and eternal to enter: Neither doth he obtain the light of them from the Lord, for, *It's to Babes that he reveals them.* Therefore a man must be emptyed, and brought down as a Childe, before God open to him the Treasures of his Kingdome. God *hides* the things of his Kingdome, and keeps them back from the High and Lofty, who are big with Wisdome, and Prudence, and Learning; and *reveales them unto Babes*, (praised be his Name therefore) *He replenishes the Humble and Hungry with Good Things, but the Rich he sends Empty away. The Proud he beholds afarr off.* his Eye is upon such a one to bring him low, and abase him. So

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that as men grow great and high, and lift up themselves, they go out from the place or condition of seeing the things of the Kingdom of God: they go from the condition to which God shews them, and to which he gives the evidence and demonstration of them inwardly by his Spirit: and so this is to go out from the Faith of Christ, which consists in this evidence, or sight, or demonstration shining into the soul, and giving possession of the thing seen unto the soul. *And therefore how can ye believe, who receive Honour one of another*, and go up into Greatnesse, out of the sight of the Kingdom which is Spiritual? The lower that the Creature becomes, the more capable he is to receive of the Spiritual Treasure, and the further he enters into the Kingdom that is Spiritual, and not of this World; but the higher he grows in this Worlds Pomp, and Greatnes, and Glory, the further off he goes from the Faith of Christ: So that one may say to such, *How can ye believe?* And here we stand upon firm ground, in denying the *POPE*, who takes the title of *Universal Bishop*; and in denying all other **Lording Bishops**, followers of his steps; I say, we stand upon firm ground in denying them all, as men gone far, far, far off from the Paths of such *Bishops* as the Scriptures own; and are fallen under the temptation which Satan presented before Christ, even *the glory of this World*: And whither then can they lead us by their Example? Consider it well. The *Kingdom of God* consists of *little Children*, saith Christ, and *a little Child must lead them*; and not such as are great, and seek preheminence: such are gone out from the Faith, and follow the steps of *Diotrephes, who loved to have the Preheminence* (that thing which Christ had forbidden) 3 Epist. *Joh.* ver. 9, 10. shews you what he did. He began to be a **Wolf** in the Church of Christ, when he had entred into the love of *Preheminence*. And so it must be with those that follow his steps; It cannot be otherwise, especially now since the Mystery of Iniquity hath formed and founded a *Politick Kingdom* for their great spirits to rise in, in the similitude of the World (though under the pretence of Christs Church) And so they cannot be Examples to the Flock, if they would, but must be *Devourers* thereof; The very Mystery that they have given up themselves into, will force them to be *Devourers* and *Scatterers* of the Flock,

Flock; though some of them may have a pitty arising sometimes in their hearts, and would not; yet the Mystery of Iniquity is so deeply founded, that it carries them on who come into it whether they will or no, to help to bear it up against the Lambs of Christ: As a Wheel in a Clock is forced on by the motion of other Wheels: So it is in this great Mystery. And so the Lambs cannot look upon any that manage a place in the Kingdom of that Mystery, as full Friends and Examples, but as Enemies and Devourers, and Scatterers. And so it hath been, ever since this Mystery of Iniquity got up, The Lambs have been scattered and devoured, and trampled upon by that spirit that loves the Preheminence. And hereof there hath been sufficient proof: For though those Wolves have gloried in the Church, the Church, (as the Masters of Assemblies and Provinces) yet the Church hath been trod in the dirt by them. And therefore if any one would look back upon the Church of Christ, and view the state of it for many hundreds of years past; they must not look upon the National Episcopal Churches, to think to see it there; but upon them who have been devoured, scattered, persecuted, slain, kept under, and trod upon by those Episcopal and National Churches. If you would see the true Church where it hath been in these times past, *See it there under Persecution by the Bishops*, and by others that loved to have the Preheminence; or else you cannot see it at all: For the *Bishops Churches*, and such as theirs, have been but the *Outward Court, given to the Gentiles*, which have troden the holy City under foot, *Revel.* 11. 2. And so the Dominion and Greatness, and Lordship, such as the Lords of the Gentiles use, (which was forbidden by Christ among his Disciples, *Matth.* 20. 25, 26.) This they could bring into the *Outward Court*, which is given to the *Gentiles*; because it's answerable to the *Gentiles*, and their nature. And so the Outward Court hath had the manner of the Gentiles Government in it, and it hath been suitable to them: But whosoever comes to be a little Child in the Kingdom of Christ Jesus, he will find it unsuitable to his spirit; and that he must lye down as a Sufferer under it, as his fellow-servants have done, who have suffered great Tribulation under it, and have been trampled under foot by it for hundreds of years. And here hath been the state of the

Church

Church of Christ, the holy City, it hath been sore shot at, by Words, Revilings, Reproaches, Blasphemies, several Nicknames, Persecutions, Tribulations, which it hath endured under the great prevailing Mystery of Iniquity, which hath prevailed over Multitudes, Nations, Kings, Tongues, Peoples: But yet (*though it hath had the strength of the Gates of Hell*) it could not prevail against this *Little Flock of the Lambs of Christ*, (according as Christ promised to *Peter*) who have still risen (*though trodden under foot*) and have been made to witnesse against it, in some part of it or other. Nor shall it ever prevail against the Lambs, the true Church, to root them out, as it desires. The time is near for the tumbling down of those Mysteries again; and then Alas, Alas, and Wailing will be the portion of them that are found therein.

And so now you may see *whither they are gone that seek Preheminence*, and *Greatness*, and *Lordship in the Kingdom of Christ*: They are gone out from the Doctrine of Christ; they are gone out from the Faith of Christ, and so from the Fellowship of God, 2 *Joh.* 9. *For God dwels not with the high and lofty, but with the lowly in heart, with him that is of an humble and contrite heart*; such as the Doctrine of Christ teacheth us to be. From all these things they are gone out, who exalt themselves as Lords over Gods Heritage. *Whither then are they gone?* Even into the World, and so into the Enmity with God: for, *he that will be the Friend of the World* (by loving the things of it) *he makes himself the Enemy of God*: And so they stand in the Enmity, not in Amity with God; in the World, not in the Church of *Christ*. For it's in the World where the gods many, and lords many are. There be, saith *Paul*, gods *many*, *and* lords *many*; *but to us* (who are in the Church, and of the Church of Christ) *there is but* one God the Father, *and* one Lord (namely) Jesus Christ, 1 *Cor.* 8. 6. *Eph.* 4. 5. Now, if to us there be but one Lord, who is Jesus Christ, as the Apostle affirms: Then where is there any place among us for the many Lords? If any other will be *Lord*, must he not go out into the World to receive his *Lordship* there? seeing there can be no more Lords admitted of among us *but* One, who is the *Lord JESUS CHRIST*. And therefore that was a common phrase of speech among the Apostles,

ſtles and Diſciples of Chriſt, to ſay, *Our Lord* JESUS CHRIST or, CHRIST JESUS *our* Lord, acknowledging and aſcribing that peculiar Prerogative over them, to him alone. And therefore the Apoſtles did forbid others to be *Lords*, or, *as Lords over Gods Heritage*; and bid them be *Enſamples to the Flock*, 1 *Pet.* 5. 3. τύποι, *Impreſſions* (as it were) or *Foot-ſteps* for them to walk in. Now, how can they be *Examples*, and leave *Impreſſions* for the Lambs of CHRIST'S *Kingdome* to walk in, of Meekneſſe and Lowly-mindedneſs, who get up into Greatneſs and High-mindedneſs? who love the World, and ſeek to be great in it? Can theſe be *Examples* to the Flock of CHRIST, teaching them by their Example to walk humbly with God, and lowly in heart, not loving this preſent evil world, nor the Pomp and Glory of it, who get into the Pomp and Glory, and Greatneſſe of it themſelves? If this be to be Enſamples, to go a quite contrary way; then may we as well ſay, That a Coward that runs from his Colours, is an example of Courage; or that a Drunkard or Glutton is an example of Temperance; or that thoſe who turned back in their hearts to *Egypt*, were examples of perſeverance in the journey to *Canaan*, whom God ſlew in the Wilderneſſe, that they never ſaw the borders of *Canaan*. And it were well if all the back-ſliders in heart, who for the love of this preſent evil World do turn their backs of the Spiritual Kingdom of God, would conſider this, and call to mind the hand of the Lord againſt them, and fear before him; for his hand is not ſhortned. And conſider ſeriouſly with your ſelves in coolneſſe of ſpirit, If you think in your conſciences, that the righteous and holy God will be thus mocked by them that ſhall pretend to be his Servants; namely, to have them to thruſt themſelves into thoſe places, and under thoſe names where they ſhould be examples of humility, to teach his little Flock by their examples, to be humble and lowly in heart, and then to lead them a quite contrary way by their example: Yea, to enjoyn others by words, (before they admit them into the Congregation of Chriſts Flock, as they expreſſe it in their *Common-Prayer-Book*; I ſay, before they admit them to enjoyn them) *to promiſe and vow*, to forſake the Devil and all his Works, (and in particular) the vain pomp and glory

glory of the World, and all the covetous desires of the same; and then by their example teach them the contrary, and set a pattern before them of embracing this present evil World (like *Demas*) and of getting up into the vain pomp and glory of it.

Judge righteously in the fear of God, and let the Light of *Christ* have place in your hearts; and judge righteously for God, if such be not Enemies to the Crosse of our Lord Jesus Christ, and Enemies to your Souls, keeping them in darknesse and blindnesse, by their earthly and carnal conversation, and loving of this present Worlds glory: and whether you are ever like to come to see the Kingdom of God by following them, who are gone so far from the path of it themselves?

Trifle not with God, for he will not be mocked. And he is bringing up again into sight and possession that Kingdom (praises be to his Name) which hath long been troden under foot in the outward Court, by such as are of this World, and love the greatnesse and glory of it, (as the Gentles do) and are therefore counted and called by him Gentiles, *Revel.* 11. 2.

And now kiss the Son of Righteousnes which is arising, lest he be angry, and ye perish out of his way (as some have done) when his wrath is kindled but a little; And let go the Superstitious Vanities, wherewith the Nations have been deceived for a long time; and turn to his pure Truth, and embrace his pure Doctrine according as he left it, and come to live in it, and to find your Teacher near you, that you may find fellowship with God in your souls. So shall you soon become wiser than your Teachers, and wiser than your Ancients, and grave Doctors and great Lords; and you shall witnesse the words of the Psalmist true in your selves, *Psal.* 119. ver. 99, 100.

Touching

Touching the Common-prayer-Book.

WHen Christ ascended up on high, *he gave Gifts to men for the Work of his Ministry*; and so they were every one *to administer as of the Ability which God gave: That God in all things might be glorified, through our Lord Jesus Christ*, 1 Pet. 4. 11. which Gifts the Spirit of God did enable them with, *distributing to every one severally as he pleased*: And they were to do the Work of their Ministry as from that Ability, that God might be glorified for his manifold Gifts. And so the Apostles they kept to that: If they preached, they *spake as the Spirit gave them utterance*, and so bad others do so, to speak *as God gave ability*; and, *as the Oracles of God*. If they prayed, they prayed as the Spirit enabled them. *We know not what to pray for as we ought*, saves *Paul, but the Spirit helpeth our infirmities*. It was not a *Book* that helped their infirmities in Preaching, or Praying; but it was the *Spirit*. So here was their ability, in *the Spirit*, not in *a Book*.

But then afterwards, as men degenerated from the Truth, and went out from the Doctrine of Christ, and of the Apostles, and sought to be great, and have preheminence in the Earth; here they went out from Communion with God, and his holy Spirit; and so the Spirit of the Lord withdrawing, and leaving them, they were left destitute of that help. And then wanting the assistance and supply of the Spirit of God, they went to work another way, to uphold their Ministry; and invented Forms of Prayer to be a help, which they could at all times make use of, though the Spirit of God had withdrawn it self. And this supply now would serve any one to help them in that Ministry, which was suitable enough to their earthly Kingdom. And so here grew up all manner of Superstitions and Inventions, now when the Spirit had withdrawn it self; and the bottomless Pit was opened, and smoke came up out of the Pit, which darkened all: and here grew up the Mystery of Iniquity to an Head, to a City, to a

compacted Form and Method, and Government, like the Gentiles; and now makes war with the Saints, and with them that stood in the simplicity of the Spirit, and would not become one with them in this their humane, invented, estranged way, in which they were gone astray. And so this City grew to be a great City, spreading over Multitudes, Tongues, Kings, Peoples, Nations: And it trod under foot *the little City of God*, that *Holy City*, his *Little Flock*, which could not joyn with them in their invented wayes. And this great City prevailed much over the Saints and Servants of God; and boasted much, and gloried over all, saying in her heart, *I sit as QUEEN:* and so compelled all great and small to take this her *Cup of Fornication*, and drink thereof: and she hath prevailed to make them drunk therewith. And whosoever would not come and drink of her Cup, nothing was to be expected by them, but Tribulation from her. And so they have found it sufficiently, and felt it from her hands. As the Scripture also witnesseth, in several places of the Book of the *Revelations*, which was given forth to declare of that *Whores Reign*, before it came. Now this *degenerated Episcopacy*, or *Bishops way*, which is gone out from the Doctrine of Christ, and from his holy Spirit, and stands in an Earthly Power and Dominion, cannot well tell how to subsist, and uphold its Kingdom and Ministry, without some such supply as a **Common-Prayer-Book**, which may be ready for them, and help them, though the Spirit have left them. Yet that it might be taking in the minds of people, they have composed it of as many good words as they can: which Satan can well give way to, so long as it stands in the Disobedience and Opposition to the Kingdom of Christ, and of his Spirit. And so it is a golden Cup which this Whore hath in her hand, as well in that respect, (having many good words, and fair expressions in it, to deceive the minds of the simple) as also in regard of the Outward Treasure, that it is made the way to; there being no liberty to any to trade and grow rich with the Merchandize of that Kingdom, but such as shall conform thereto; and such have a **bait of Gold**, and outward glory, and preferment attainable set before their eyes, in the examples of others, as a **Mark** for them to aim at. And so herein their *Bishops* and *Masters* of that Worship are Examples to their Flock.

And

And so here's a suitableness between these three, namely, between The exalted Spirit (that's gone out from Christ, and from his Doctrine, after the World) and between her Cup, and the Fornicators with her; all of the World, all out from the Spirit; and so being of one nature, all three acquiesce in one another, and joyn hand in hand to uphold one another. But where is the Babe, that's truly regenerated from above, and born again by the Spirit of God, that can now joyn in the upholding of such a dead spiritless Sacrifice, since the Light of Christ hath so shined forth to make it manifest from whence it is? Have not the Lambs of Christ formerly been persecuted and slain, for refusing Conformity with the Whore in her Worship, so far as they saw Light against it? and can they do any lesse now? For they find it not suitable to that Spirit which they are born again of. 375

Judge in your selves by the Light of Christ Jesus, and according to the Witnesse of God; Is it suitable to the New Covenant, a Covenant inwardly written in the heart by the Spirit of the living God, in which a Creature is to be led of the Spirit, and guided by the Spirit, and in which he stands in Communion with God, having accesse to God in that Spirit that gives him the feeling of his presence, and teaches him what to pray, forming in his heart strong desires and earnings after God and his Righteousnesse, and forming in him a filial frame of Spirit, in which he cryes *Abba, Father*: and in which he can draw near unto God as a Father. Is it suitable to such a *Covenant* as this, wherein God doth thus set at liberty inwardly his *Sons* and *Daughters*, and enlarge their priviledges in the Spirit, and give them such access to him to worship him in Spirit? Judge in your selves, is it suitable to this Covenant, to annex to it a dead literal formal *Common-Prayer-Book*? the Ministry of which may be performed without any measure of the Spirit of the New Covenant; yea, by such as are so far off from that Spirit in which the New Covenant and its Ministry stands, that they make a mock thereat? But the *Common-Prayer-Book*, standing in Opposition to that Spirit, which they mock at and despise, and stand in opposition to themselves, hence both standing in one ground, They love it, and hug it; for being in

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the ſame ground, that unites. Hence it is that the *Common-Prayer-Book* gets ſo much affection and approbation from all ſorts of debauched and wicked livers: they can generally flock to that as to their own; for it ſprung from that root in which they ſtand; both out of the New Covenant; both ſtrangers to the Spirit of God. They being dead to the Life of the Spirit, and not knowing what it is to be led thereby; and it alſo being dead as to the miniſtring of the Spirit, a dead thing which any dead man may perform, and be accepted of by them that impoſe it, though he be a Hater of the wayes of the Spirit of God. A Drunkard, Swearer, Lyar, any Prophane Perſon that hath not taſted of the Gifts of the Spirit of God, given for Edification of the Body. Yea, Scoffers, Scorners, Deriders at the Spirit, ſuch as are ſo far off from the New Covenant of the Spirit, that they taunt and kick at the very owning of the Spirit, and blaſpheme them that own it (*as may be proved by ſeveral Teſtimonies*) Yet ſuch can perform that Miniſtry of the *Common-Prayer-Book*, becauſe it's a dead thing, ſuitable to their dead hearts; and which they can do in their dead condition, and well admit of, without diſturbing of themſelves in their dead condition: and can pleaſe their dead conſciences therewith, becauſe it lets them be at reſt in the death of ſin, where they delight to be, unwakened, under death. And ſo Death is miniſtred unto by Death; and Death delights in Death; and the Dead are kept in their Graves by that which is dead: As common experience hath daily given teſtimony. For where are they that are awakened out of the death of Sin, into the life of the Spirit by that dead thing? But it's even as a ſong over one aſleep, to keep them in that ſleep.

It pitties my heart to ſee what deep Ægyptian Darkneſſe is upon the Hearts of many, who thruſt themſelves into the Miniſtry, (*as pretending for CHRIST,*) And yet are ſo ignorant of the things that pertain to the Kingdome of God, as that they underſtand not by what ability that Miniſtry is to be upheld. But ſet upon it, as in purſuit of an earthly Kingdome to themſelves, (*as indeed theirs is*) and that with ſuch carnal ſupplies and furniture, wherewith they have furniſhed themſelves; as any meer carnal Man may have, who hath no ſavour of things

ſpiritual:

ſpiritual: Thou blind man that dareſt uphold ſuch a dead Service and Worſhip: Doſt thou not know, that *CHRIST JESUS aſcended up on high, and gave Gifts to men for the work of his Miniſtry under the New COVENANT?* And were not all they that did Miniſter, to miniſter *as of that ability* which God gave, in, and by the Spirit, as a fruit of CHRISTS Aſcention? And ſo were *not now to be Miniſters of a dead Letter, but of the Spirit*, by miniſtring to others in the Spirit, as the Spirit miniſtred to them. And ſo as the Covenant is ſpirituall, ſo is the Miniſtry ſpirituall. As the Covenant *is not a Covenant written in Tables of Stone*, or Braſs, or Paper, or Wood, *but in the heart by the ſpirit*; ſo the Miniſtry muſt anſwer it. It muſt be alſo a Miniſtry, not ſtanding in Books and Writings, outwardly read; but in Gifts of the ſame Spirit. And this the Apoſtles held out clearly in their Practice and Doctrine. And let the Wiſdome of Men reaſon what it will to the contrary; and plead according to its carnal Underſtanding: Yet ſeeing Chriſt our Lord, and the Mediatour of the New Covenant, and Eſtabliſher of the Miniſtry thereof, hath appointed that it ſhould be ſo, (namely, that his Miniſtry ſhould be performed by the Abilities of the Spirit, which he aſcended to give,) We ought therein to reſt, and not to ſtrive againſt his Will and Wiſdome; nor to impoſe Inventions of men into any part of his Miniſtry: (*So ſetting our will againſt his, and our Wiſdome againſt his:*) For ſo to do is *Whoredome* of Spirit from Chriſt; its *Will-worſhip*, *Idolatry*, *Stubbornneſſe*, *Rebellion*, and the *Prop of Antichriſt*, a *Cup of Fornication*, ſuch as the Nations are made drunk with, and upon which the wrath of God will come, becauſe of Rebellion therein againſt his Son. Even as his wrath came upon Iſrael after the fleſh, for their wilfulneſſe in following their own Wiſdome, and Traditions of other Nations, and would not be guided by his Directions then under the Firſt Covenant: And their Examples are written for our Admonition.

If any ſay to me, That *Good men*, and ſome *Martyrs* have ſuffered for the *Common-Prayer-Book*. I Anſwer, I deny not but *Good Men*, and *Martyrs* have ſuffered thus far on the behalf of it: that is, They have teſtifyed againſt Service in another tongue which they underſtood not, and ſo born teſtimony for the *Common-Prayer-*

Prayer-Book, against the *Masse-Book*, which was in Latine; that is as much as to say, They have testified for the having it in a known Tongue, against the having it in an unknown Tongue. And so here was one step forward from the dismall darkneſſe of Egypt spirituall. And their faithfulneſſe in that was accepted of God; and the reſt winked at. But now that the true Light makes more ſtill manifeſt, we are to teſtifie againſt that which is further opened to be evil in it; and to be faithfull to that, as they were to what they ſaw.

A Tender ADMONITION *to all thoſe called* PRIESTS, *or* MINISTERS.

OYe that are called *Prieſts* or *Miniſters*, who preach to the people for hire, and keep them in a Forme without the Power, Is it poſſible, that a **Word of experience**, (*ſhewed me in the ſpirit, being kept low with the Lord, and in his fear*) may reach any of you, I could willingly tell it you, for my heart pitties you, as you are men, and I ſhould rejoyce in your Salvation, as well as of others. But I ſee you ſtand in greateſt danger of all men, both by reaſon you have ſtrengthened your ſelves in your holds by ſeeming Arguments, and Interpretations of Scripture, and Opinions of Men: And alſo becauſe Truth ſtrikes directly at your **Diana**, by which you ſubſiſt, and have your livelihood (*as you call it*) Therefore its hard for you to lend an ear to hear **the Voice** that calls out: or to open your eye to let in a glimpſe of that light that diſcovers it. For if ſuch a thought or motion do but offer it ſelf, I know Satan followes it immediately with this at the heels: **What then will become of us?** Oh that there were faith in you, to truſt God for your outward being and ſupply! and a contented heart to live at Gods allowance. Then would the Teachings of Truth more eaſily enter, and finde place. And verily truſt him, and let your eye be open to ſee the light which would ſhine into your own Conſciences, if your unbelief did not ſtop it, and if your loving this preſent evil world, and the deeds of darkneſſe, did not keep

you

you back from coming to it. For he that loves truth, comes to the light, that his deeds may be made manifeſt that they are wrought in God. Truſt God I ſay for your outward ſubſiſtence, (and he will not forſake you utterly) and ſet the light ariſe in your conſciences, concerning your wayes: and *ſeek firſt the Kingdom of God, and the Righteouſneſſe thereof*, and you have the words of Chriſt for it, which is above the word of any King (who is Truth it ſelf and cannot lye) *that all theſe things ſhall be added unto you.* I have found his word true by experience, everlaſting praiſes to his name. And Oh how could I rejoyce to ſee your hearts brought down out of your formall wayes, into the Obedience and power of Truth! That you might not ſtand as a ſtop in the ſtrait way, hindring your own and others return unto God in the way of his Covenant. My heart envies you not, (I ſpeak in the preſence of the Lord,) but in a tender Compaſſion to you I ſpeak thus plainly and familiarly to you: longing even for your Salvation alſo; that if it be poſſible you might be delivered out of that deep pit in which you are faln. For I have ſeen your horrid darkneſſe in which you ſtand. God in mercy ſhewed it unto me, and kept me out of it. And I ſaw plainly, that if I had entred into your livings (as they are called) I had entred into it. But bleſſed be his name that kept me, and allured me into the wilderneſſe, there to feel his love, and made me to ſit down weeping in remembrance of ZION, which I ſaw to be ſam off, and troden under foot by the *Gentiles*, which had got into the *outward Court*; and were there glorying in their Ordinances: and crying out upon others as *Seducers* and *Deluders*, and *Hereticks*, while the HOLY CITY was troden under foot among themſelves. But the Lord hath ſhewed me upon whom the ſtrong deluſions are ſent: and for what Cauſe. It is upon the diſobedient, who have pleaſure in unrighteouſneſſe: and for that cauſe, becauſe they love that, and chuſe unrighteouſneſſe to live in, rather than the fear of God. Therefore doth the Lord ſend them ſtrong deluſions, even to believe a lye. Come down to become as little Children, and you will ſee the ſame alſo And I tell you plainly, untill you do come down, to become as little Children, you cannot ſee God, you cannot ſee the Kingdome of God; you cannot judge righteouſly,

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of the things of the Kingdome of God. For how should you judge right of things that you cannot see?

Therefore humble your selves under the mighty hand of God; and fear him, who will make all bow before him, and stoop to his will, one way or other. And stand not upon your Learning, or Parts, or any such thing: For such things are of light account in the sight of God: but come down to the place where God feeds his Babes: even a low place it is: a place of poverty of Spirit, a place of mourning, a place of hungring and thirsting. And I tell you till you come thither, you shall never feel any thing of the presence of God to your everlasting comfort. And if you misse this, what good will your Learning with all your vaunting do you? Will it not all vanish away with vexation, when an evill conscience arises, and torment there enters, and abides tormenting you in the presence of God, and his holy Angels, because you have neglected the one thing needfull: even to walk with him in his fear, in his pure light; and so in a good conscience kept clear in the sight of God? For without this the blood of Christ cleanseth you not from your sins. Mind that, lest you daub up your selves with untempered mortar. I say, the Blood of Christ cleanseth you not in the way of an evil Conscience, in walking contrary to the Light of Christ. But saith *John, If we walk in the Light, as God is in the Light, then have we fellowship —— and the blood cleanses.* But walking contrary to the Light, there is made shipwrack of a good Conscience, and the Conscience condemns, and God is greater than the Conscience, to condemn.

Consider it deeply; for it is writ in Love and Faithfulnesse to your souls, by one that yearns after your good, and not after your destruction.

An

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EXHORTATION

to Thoſe that have ſeperated Themſelves from the SUPERSTITIONS of the

PRIESTS.

YOU that have turned your backs of ÆGYPT *(ſpiritually ſo called)* and have ſuffered hard Speeches, and Reproaches, and Injuries of Wicked Men, in coming out of their groſſer Abominations and Superſtitions; There is a tender reſpect in my heart towards you, who have done this, in obedience to a Principle of God in your hearts: And my Deſire for you is, That You may not loſe your Reward, by looking back again to ÆGYPT: or by turning aſide to this preſent evill World: or to any of the hurtfull Luſts therein: or by taking up your Habitation ſhort of the *Land of Reſt*: But that you may be preſerved in that tender Principle that led you forth, that therein you may go forward and not backward. But now do not think that you are come to the end of your journey, becauſe You have ſtepped out of Egypt. Remember the *many Journeys and Removes* the Iſraelites had after

they came out of Egypt, before they arrived at the good Land of Promiſe; and faint not, but gird up the loyns of your mindes. Only take heed of thoſe things that cauſed many to fall in the way, and be not diſcouraged though *Pharaoh* ſeem to purſue you with an Hoſte: For the *Egyptians* may be hardened to purſue to their own deſtruction, and to proſecute the Seed as if they would ſwallow them up: Look to him that led you out, and hold on your way: follow the Pillar of ſmoke and of fire, *the Power and preſence of God*, that his wing may be over you: and take heed of murmuring at the difficulty of the way, as ſome murmured and periſhed: for *Strait is the gate, and narrow is the way that leadeth unto Life.* Take heed of *unbelief*, for that enters not into the *Promiſe*: It's Faith that overcomes: In that go on and make war with the enemies of your ſouls, that are in the way, ſpare none, ſuffer no ſecret luſt to remain alive in your hearts: but let the ſword of the Spirit come over them, to mortifie and ſlay them; and do not ſatisfie your ſelves becauſe you have got into this or that *Forme*: for, What will that avail you, if you go no further? It's the *life and power* that the Kingdom of God conſiſts in: See that you ſit not down ſhort of that. Are you come to *Truth and Faithfulneſſe* in your hearts, ſo that the world finding your honeſt, plain, faithfull Converſation, dare truſt you, and commit any thing they have to you in aſſurance that they ſhall not be defrauded or deceived by you? If you be not, but live in Covetouſneſſe and Deceit, its neither your departing from Egypt, nor ſitting down under any Form whatſoever that will do you any good. For you are

not

not yet come to the Kingdome of God, which is in Righteousnesse and Truth. Are you come to an *unblamable conversation* before men, so that they have nothing justly to charge you with, and to a *good conscience* before God, which answers to the Light of the Lord in you, and so accuses not? Are you come to *Mercy*, and to a tender compassionate heart that delights in it; and seeks to save your fellow-creature, and not to destroy the life of any, but only to deliver it from that which would destroy? If not, the nature of the Saviour is not yet formed in you. Are you come to the *Light* which lets you see your hearts, and all the secret thoughts and intents, and purposes of them; and to love it, and turn to it, and follow it? Are you come to the *New-Covenant*, to receive the Law of God in the Spirit, from Christ the Mediator thereof, who is the Lord, that Spirit that ministers it: and so to hear the word thats nigh you in the mouth, and in the heart? Are you come to feel the *Anointing* abiding in you, which keeps you abiding in Christ, as you are taught thereby: and which discovers to you Seducings and Delusions of that spirit of Antichrist, that works to lead you from it? Are you come to that *inward fellowship and communion with God*, which the Apostles of the Lamb enjoyed, and fought to bring the babes of Christ unto? Are you come to feel the *working of that Spirit* of truth in you, *which mortifies* the deeds of the flesh, which would hinder your communion with God? Are you come to that spirit *that renewes and sanctifies*, and *changes* your hearts, and *casts out* the old man with his deeds; and brings forth *love* instead of hatred, *patience* instead of frowardnesse and

384 haſtineſſe, *lovvlineſſe* of minde inſtead of loftineſſe, *harmleſneſſe* inſtead of hurting, *pitty* inſtead of hard-heartedneſſe, *gentleneſſe* inſtead of roughneſſe, *faith* inſtead of fear and diſtruſt, *faithfulneſſe* inſtead of guile and deceitfulneſſe, *temperance and ſobriety* inſtead of exceſſe, and ſuch like wholſom fruits as theſe inſtead of the contrary? Are you come to that which thus ſtrikes at Iniquity when it would appear in you, and cuts it down, and brings forth the contrary? Are you come, I ſay, *to that ſpirit vvhich is the Root* from whence all good fruits do ſpring; which is that good Land which flowes with milk and hony; that Promiſed Land, that true Reſting-place? If you be not come to theſe things, How can you think your ſelves at a period? How can you think that you are come to Canaan ſpirituall where ſuch fruits as theſe grow? How can you ſit down as if you were already got into the good Land? *Come gird up the loyns of your minde, and go forvvard vvith us.* Let us preſſe on to perfection; having our faces ſtill forward in that Kingdome, the Treaſures of which have no end; And clogg not your ſelves with the love of this preſent evill world, for that will preſſe you down, and keep you back, and be a weight to you. Minde the one thing needfull, and preſſe toward the mark, of the high-Calling of God in Chriſt Jeſus.

Will it ſatisfie you to break off from Egypt, if you periſh in the Wilderneſſe, and fall ſhort of the promiſed Land, the Land of Peace and Reſt; even the *Promiſe of the Father*, *The Spirit of Truth*, *the Comforter*, which leads into all truth, and into that righteouſneſs, the work of which is peace, and the effect of which is quietneſſe,

quietneſſe, and aſſurance for ever? Iſa. 32. 17. Will you make that a Poſſeſſion for ever, where you had but a Lodging place (as it were) for a night or two, while the Pillar of ſmoke and fire ſtood over it? Will you ſtay behinde the cloudy pillar when it is lifted up and gone forward? Will you not go along with the power in which the Kingdom of God ſtands? Doth not the Apoſtle call out of the Form when the Power is gone? Come, Let us go forward together, not looking back again to *Sodom*, as *Lots Wife* did, who was therefore turned into a *Pillar of Salt*: nor as they did who ſaid, Come, let us make a Captain and turn back to Egypt, whoſe carcaſſes therefore fell in the Wilderneſſe. *Remember Caleb and Joſhua* who followed the Lord fully with all their heart, whom the Lord therefore ſet into the Land of *Promiſe*; who preſſed ſtill forward, when others began to hang back through fear of the *lofty Giants*; whoſe Faith follow. And take heed of luſting after evill things, as they luſted who fell by the way. Come down out of all Exaltation from any Form that you are got into, be it what it will; and come into meekneſſe, lowlineſſe of heart, humbleneſſe of mind, gentleneſſe in the fear of the Lord; and become as Little Chidren, for in plainneſſe of Speech, this is the way that our Captain is gone before us, and hath left word for us to follow him in. Take my Yoke upon you, and learn of me, (ſaith he) for I am meek, and lowly in heart; and you ſhall finde reſt for your ſoules: for my yoak is eaſie, and my burthen is light.

Bear with me in my pleading thus with you. For we would not have you loſt who have borne the abuſes of the

the world, and the fury of a wicked and untoward Generation for Conſcience ſake. Be not weary, nor faint in your mindes; nor ſay in your hearts, *Where is the Promiſe of his coming?* for one day is with the Lord as a thouſand years, and a thouſand years as one day. In his time he will come and not fail. Happy is he that endures to the end, waiting for him. He ſhall reap that faints not. My Affections are towards you who have ſeen the *great Whores Cup of Fornication*, and have through ſufferings broke off from her with us. If you be low enough for our Company we would not loſe you. Is it not the ſame God that we preſſe after? Is it not the ſame fellowſhip with him inwardly in the ſoul? Is it not the ſame bread that comes down from Heaven, which you would feed upon, to the inward ſatisfaction and content of your ſouls, which is the ſtrength of our hearts, and which we feed upon, every one in his meaſure? And do you finde it in your *Form*, where you ſtick? If not, minde the footſteps of the Flock, and which way God hath led them, and where he feeds his Lambs; and minde that which leads them, and muſt lead you into the freſh Paſtures, where they finde food which ſatisfies. Let go your partition Walls, ſo as not to bear up your ſelves in your thoughts above others thereby, (as the *Phariſees* did) and come into the unity of the Spirit, where the everlaſting Unity ſtands, and which knits all the members of the body together; and even from the higheſt to the loweſt, though ſcattered in many appearances. So that *our bounds* lye *not in form* but *in the ſpirit*, and where we feel the life. If the Kingdome which you ſeek be not of this world, but of another thats inviſible; if it be within, not without

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without; then you must come to that inward guide, to lead you into that inward and invisible Kingdom, which leads out of the things that unite you to the world, (namely the lusts of the flesh, the lusts of the eyes, and the pride of life) and him must you follow out of these things into the Kingdom. Call that Guide by what name you will, *Wisdom*, as *Solomon did*; or *the Light* which enlightens every man that comes into the world; or *the Spirit*, or what other name soever it is named by in the Scriptures; That you must obey and follow out of that which defiles and corrupts, into that which is pure, and holy, and eternal: For without holinesse no man shall see God, nor come to have fellowship with him.

THE END.